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from them, yet it had not found occasion to make a definite collection of their writings or been led to recognize them individually as Scripture. This latter process, according to this view, was the work of the "Catholic church," both this and the New Testament canon being in fact the product of the same cause. Of course, in the brief space of twenty-six pages no details can be given and no proof of these positions, but as a clear and broad statement of the matter from this point of view the essay can hardly be excelled.—ERNEST DEWITT BURTON.

Ueber die Glaubwürdigkeit der Evangelien. Von D. Paul Ewald, ord. Professor der Theologie in Erlangen. [Sonderabdruck aus der *Neuen kirchlichen Zeitschrift.*] (Leipzig: A. Deichert'sche Verlagsbuchh. Nachf., Geo. Böhme, 1897, pp. iii+25, M. 0.75.) This address treats, not of the inspiration of the Scriptures, but of the trustworthiness of the gospels. The doctrine of inspiration would be of value only in case the origination, preservation, and interpretation of the Scriptures were all inspired. But this hypothesis is rendered impossible by errors due to imperfect preservation and by manifold contradiction of interpretation—if so be that God is errorless and self-consistent. This aside then, the purpose of the author is to indicate in broad outlines the way to take in order to certify to ourselves ever anew the trustworthiness of the evangelists and of their narratives, against ever-recurring objections. It is a plain, common-sense argument based on internal evidence.—GEORGE B. FOSTER.

The Origin and Peculiar Characteristics of the Gospel of St. Mark, and its Relations to the other Synoptists; being the Ellerton Essay for 1896. By J. C. Du Buisson, B.A., Late Demy of Magdalen College. (Oxford: The Clarendon Press. Pamphlet. Pp. 72, 1s. 6d.) This is a brief but valuable introduction to the second gospel, dealing mainly with the question of its sources and its relation to the other gospels. The argument is confessedly based in considerable part on the essay of F. H. Woods published in the first volume of the *Studia Biblica*. The writer advocates the theory of an original Mark, differing, however, only on minor points from our present gospel. These differences consist almost entirely in additions and slight modifications by a later editor, not at all in the omission of matter now found in Matthew and Luke, but absent from the present Mark. The last twelve pages contain a brief but discriminating discussion of the purpose and characteristics of the gospel.—ERNEST DEWITT BURTON.